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امیر #معاویہ رضی اللہ عنہم
#غیر #مسلم کی نظر میں

Philip k. Hitti
History Of The Arabs(Book)

اپنی کتاب صفحہ 197 پر لکھتا ہے
معاویہ حضرت علی پر کوئی بھی انکی زات اہل و عیال پر کوئی تبرہ بازی کرتا
معاویہ اسکو معاف نہیں کرتے تھے سر قلم کر دیتے تھے علی اور آل علی کے گستاخ کا سر قلم کر دیتے تھے کوئی معافی نہیں دیتے تھے۔
ساتھ فلپ کے ہٹی مزید لکھتے ہیں
معاویہ کے پاس 4000 بہترین جاسوس بھی تھے جن سے خفیہ معلومات اکٹھی کی جاتی تھی۔

Philip k. Hitti

"عرب مؤرخین کے نزدیک معاویہ" کی سب سے بڑی خوبی "حلم و بردباری" تھی۔ یعنی وہ غیر معمولی قابلیت جس سے طاقت کا استعمال صرف اسی وقت کیا جاتا، جب انتہائی ضروری ہوتا۔ ورنہ ہر موقع پر نرمی اور بردباری سے کام لیا جاتا۔ وہ اپنی نرمی اور ملائمت سے دشمن کو غیر مسلح کر دیتے تھے۔ ان کا دیر سے حصہ میں آنا اور اپنے آپ پر مکمل ضبط انہیں ہر موقع پر کامیاب و کامران بنا دیتا ہے۔ چنانچہ وہ خود کہتے ہیں "میں اس جگہ اپنی تلوار استعمال نہیں کرتا جہاں میرا کوڑا کام دیتا ہے۔ اور جہاں میری زبان سے کام بنتا ہے وہاں میں کوڑا استعمال میں نہیں لاتا۔ اور جہاں میرے اور لوگوں کے درمیان ایک بال کے برابر بھی رشتہ قائم ہو، میں اسے نہیں توڑتا۔ کیونکہ جب وہ کھینچتے ہیں میں ڈھیلا کردیتا ہوں اور جب وہ ڈھیلا کرتے ہیں میں کھینچ لیتا ہوں"۔ "ہسٹری آف اسلام

HISTORY
OF
THE ARABS

FROM THE EARLIEST TIMES
TO THE PRESENT

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asset to his caliph brother. His unrelenting hand weighed heavily over al-Baṣrah, a centre of Shīʿism. After the death of al-Mughīrah he was elevated to the governorship of al-Kūfah, a position which made him the absolute ruler of the eastern part of the empire, including Arabia and Persia. With a trained bodyguard 4000 strong who acted also as spies and police, he ruled tyrannically and tracked down mercilessly anyone who dared show favour to ʿAli's descendants or revile Muʿāwiyah.

In Muʿāwiyah the sense of *finesse politique* was developed to a degree probably higher than in any other caliph. To his Arab biographers his supreme virtue was his *ḥilm*,[1] that unusual ability to resort to force only when force was absolutely necessary and to use peaceful measures in all other instances. His prudent mildness by which he tried to disarm the enemy and shame the opposition, his slowness to anger and his absolute self-control left him under all circumstances master of the situation. "I apply not my sword", he is reported to have declared, "where my lash suffices, nor my lash where my tongue is enough. And even if there be one hair binding me to my fellowmen, I do not let it break: when they pull I loosen, and if they loosen I pull."[2] The following is a copy of a letter he is supposed to have forwarded to al-Ḥasan on the occasion of the latter's abdication: "I admit that because of thy blood relationship thou art more entitled to this high office than I. And if I were sure of thy greater ability to fulfil the duties involved I would unhesitatingly swear allegiance to thee. Now then, ask what thou wilt." Enclosed was a blank for al-Ḥasan to fill in, already signed by Muʿāwiyah.[3]

Despite many excellences Muʿāwiyah was no favourite with several of the historians whose works have come down to us. They regarded him as the first *malik* (king) in Islam; and to the true Arab the title was so abhorrent that it was applied almost exclusively to non-Arab potentates. The historians' attitude was a reflection of that of the puritans, who accused him of having secularized Islam and changed the *khilāfat al-nubūʾah* (the prophetic, i.e. theocratic, caliphate) to a *mulk*[4]—a temporal sovereignty. Among his profane creations, they point out, was

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[1] *Fakhri*, p. 145; *ʿIqd*, vol. ii, p. 304; Masʿūdi, vol. v, p. 410.

[2] Yaʿqūbi, vol. ii, p. 283; *ʿIqd*, vol. i, p. 10.

[3] Ṭabari, vol. ii, p. 5.

[4] Ibn-Khaldūn, *Muqaddamah*, pp. 169 *seq.* Yaʿqūbi, vol. ii, p. 157.